

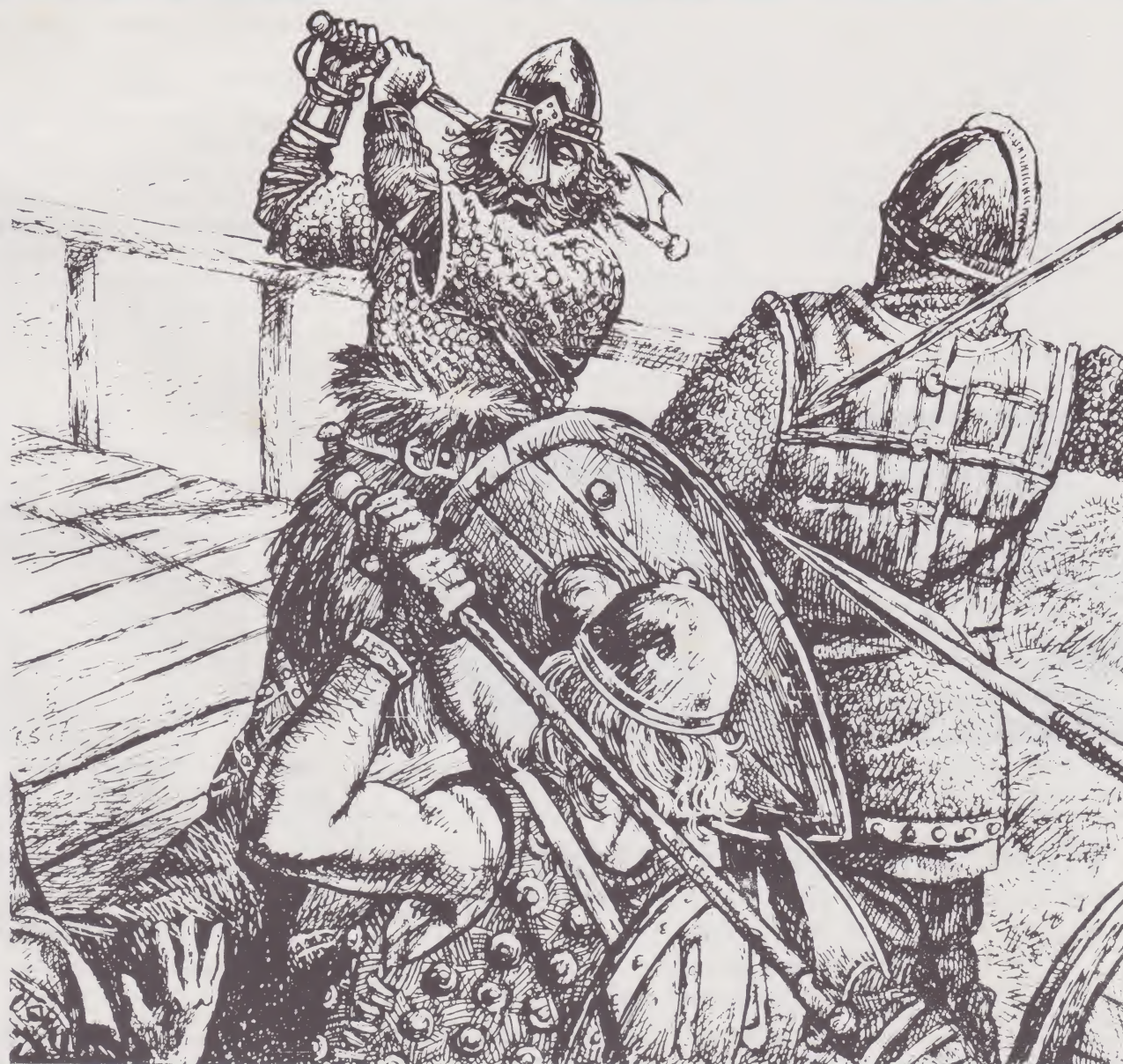
Heritage & Destiny

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EDITORIAL

Science or Superstition?

IN the wake of the Darwinian revolution the recognition of inherited racial traits as the determining factor of history established an impressive intellectual following. How different now, when the merest hint of racial awareness on the part of the 'Dispossessed Majority' (let alone the expression of ethnocentric feeling), provokes howls of "Nazism" and other forms of attack.

What are the reasons for this dramatic turnabout? One might cite the triumph of the rival world outlook of 'Marxism-Liberalism' whose component parts shade into one another, even if many 'liberals' are unaware of it. But even that is only a superficial symptom of an underlying cause.

The 'anti-racist' lobby is but part and parcel of the general distortion of Western culture and civilization which has developed apace during the twentieth century with only a brief interruption. This distortion is itself a product of a racial factor — the rise in power of minority elements (and their dupes), who have come to dominate almost every facet of national life in

most — if not all — of the developed countries of the non-Communist world.

Whether such minority elements still hold sway in the Soviet Union is the subject of debate, but the philosophy which they created, advanced and brought to power certainly does...

The hysterical virulence of those specifically involved in the anti-racist lobby is undoubtedly a reflection of heavy minority participation. Their distortion of our society and their desire to frustrate its development in accordance with our own ethnic imperatives, is the product of the pursuit of their own racial imperatives and justly described as 'Minority Racism'. The psychosis that these minority elements display has undoubtedly been fuelled by their self-created myth of the 'Holocaust'.

What this minority-dominated 'racial-ideological' nexus is wistfully demanding is nothing less than a total scientific blackout: the suppression of scientific truth in preference to the blind bigotry of a fanatical religious

faith in human equality and sameness, consciously or unconsciously manipulated for an ethnocentric benefit. The Government White Paper on *Racial Discrimination* published in 1975 (Cmd. 6234) mentioned the possibility of extending the criminal law to "penalise the dissemination of ideas based on an assumption of racial superiority or inferiority or facts (whether true or false) which may encourage racial prejudice or discrimination."

If the law was changed in this way it would become illegal to suggest that Whites had a higher average IQ than Blacks, or that unlike Whites and Mongolids, Blacks have never possessed the ability to create a civilization...

IRRATIONALISM

This anti-scientific bigotry is nothing new. In the Christian 'dark ages' the ideological predecessors of these self-interested purveyors of irrationalism attempted to enforce the view that the sun was smaller than, and revolved around, the earth. Galileo was condemned to prison for denying it, and was forced to recite the seven penitential psalms once a week for three years.

In Stalin's Russia a pseudo-scientist by the name of Lysenko pursued a lunatic faith in the fraudulent Lamarckian theory that characteristics acquired during an organism's lifetime can be genetically transmitted to its offspring. Lysenko not only persecuted and liquidated those real scientists who disagreed with him, but ruined Soviet agriculture. It was not until 1964 that it became officially known that Lysenko's 'successes' had been totally fraudulent.

Neither the Christian Church nor Soviet agriculturalists persist in such superstitions today. Throughout history science has constantly pushed back the barriers of ignorance: in the long-run reality has a habit of asserting itself.

— ROBERT GREENAWAY



Left: Christians burning 'heretics' at Salzburg in 1528. Right: armed Trotskyite Communists preparing to launch an 'anti-racist' attack.

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Heritage and Destiny is a quarterly magazine devoted to the study and promotion of Western culture and civilization.

COVER

A LONE Norse Viking hero holds Harold Godwinson's army at bay during the Battle of Stamford Bridge.

RHODESIA: THE INSIDE STORY

IAN REES-DAVIES joined the Rhodesian Front as a founder member in 1962 and held various posts in the party until nomination as the RF candidate for Bulawayo South in the 1974 General Election when he was elected. He became Chairman of the Parliamentary Education Committee and served on the Select Committee of Estimates and various other committees. Disenchanted with the RF, he did not make himself available for re-nomination in the 1977 General Election, and gradually withdrew from Rhodesian political life.

AT the end of 1969 the Rhodesian Front issued a lavish manifesto inviting Rhodesians to join with them in entering the "Super Seventies". This was by no means misplaced optimism. The economy was booming, the country was politically and socially stable, sanctions were almost only a name, the 'Black Nationalist' leaders appeared all but forgotten, the final ties with Britain had been severed with the adoption of a Republican constitution, endorsed by an overwhelming majority of the electorate in a referendum. The gamble of UDI was a runaway success and Ian Smith could confidently, if rhetorically, speak of "no majority rule in a thousand years".

By the beginning of 1975, the situation was almost the reverse. The Black Nationalist leaders were fomenting war from the outside, their internal representatives were mobilising Black opinion into one camp or another, the world recession was making itself felt and worst of all, the Portuguese fled Mozambique, leaving Rhodesia's eastern flank militarily exposed. South Africa was, to say the least, embarrassed now that she was the only country openly propping up the Rhodesian economy as a result of the Portuguese collapse. This was the year that saw the commencement of South African Prime Minister Balthazar Vorster's policy of detente, which led to the Salisbury/London "squabble" becoming a matter of serious international concern, involving Pretoria and Washington.

No question surrounding Rhodesia and its extraordinary acceptance of the concept of 'majority' rule can be answered without continual reference to its Prime Minister, Ian Douglas Smith. In a supreme sense Smith understood the principles of political hegemony and circumstances conspired to make him a ruthless and unscrupulous leader, devoid of principle, vindictive and egotistic. His public image, carefully built up by the propaganda genius of Ivor Benson in 1964 and 1965, is that of the natural born leader, the 'white knight' beguiled only by the pristine ideals of pure republicanism and racial survival. Space does not permit the development of this theme, suffice to say

that it existed only in the minds of the propagandists and those who chose to believe it.

Smith's political philosophy was simple: to maintain the government of Rhodesia in responsible hands by the use of a qualitative franchise, which at some future date would inevitably lead to a majority of Black faces in the government. Rhodesian political differences revolved around the question of how long this process would take, this distinguished, in a simplistic sense, the difference between the RF and those on its 'left' and its 'right'. By 1975, time was clearly a luxury that could not be lightly indulged in. Smith had seen for some while the necessity to shed himself of the 'right' within the RF and had indeed commenced this operation in 1967 with the summary dismissal of Interior Minister William Harper. The exercise culminated in the break-away of 12 backbenchers to form the Rhodesian Action Party in 1977. These 'purges' coincided with advances in African political and social well being and also left Smith a clear field in which to play his favourite political game of pitting Rhodesia's enemies against each other.

With the entry of Pretoria into the Anglo-Rhodesian dispute in 1974, Smith calculated that he could play a double game with the South Africans and the British. The South Africans were quick to voice their disapproval of Smith's tactics and it began to emerge that they, like the RF Parliamentary Caucus, were not being kept in the picture and even, on occasion, being directly lied to. Smith's wildly vacillating foreign policies infuriated Vorster almost to the point of distraction: "We must know what your policy is if we are to continue to support you." Members of the RF Parliamentary Caucus were subjected to the same tactics, particularly at the time of the Kissinger Proposals (1976). Smith claimed that he had "a pistol held at his head by Vorster" and that Kissinger had "tears streaming down his cheeks", which must have been the sight of the century, when informing the Rhodesians they had to accept Black rule by 1979. When it eventually emerged that the Kissinger Proposals were the Smith Proposals, the Caucus, too late, began to seriously ponder the Prime Minister's ability to lie straight in bed.

SMITH'S BRAIN CHILD

The Proposals were the Prime Minister's brain child. Quite simply he thought he could pull a fast one on the Anglo-Americans and very nearly did so. When he came out with the proposals, the most astonished persons were Vorster and Kissinger, a view substantiated by numerous South African

politicians including Dr. Mulder before his fall from grace.

The facts were these. At the outset, Kissinger refused to meet Smith who was most anxious to meet him, feeling the time was propitious to involve the Americans and play them off against the British. He prevailed upon Vorster to arrange a meeting which Vorster succeeded in doing when he met Kissinger in West Germany in the first half of 1976. At the RF's annual Congress, held in Umtali in September 1976, Smith claimed that Congress had given him "a blank cheque to arrive at a settlement". He did not disclose to Congress that on the day Congress ended he was flying to Pretoria to meet Kissinger. Prior to his departure on September 23rd, Smith had called an extraordinary cabinet meeting in Brigade HQ, Umtali, and disclosed to his colleagues the "Kissinger Deal" as he alleged it to be. Defence Minister Reg Cowper refused to accept this. Three days later, Smith set off to Pretoria and Kissinger.

On the 26th of September, the Parliamentary Caucus was summoned to Salisbury to be informed by Smith that we "had reached the end of the road". That the South Africans would no longer support us, that vital armaments were being held up, that a special drawing right had been frozen and that supplies of oil and fuel were so low the war could only be waged for another eleven days. The Kissinger proposals did, however, "offer a way out with honour". Appalled, Caucus accepted the proposals and the die was cast.

Too late, suspicious MPs began their own enquiries. Fawcett Phillips (RF Hillside) and Ian McLean, former Labour Minister and at that time Chairman of the Matabeleland Division of the RF contacted the South African Railways representatives in Bulawayo and were given records showing the axle loading per day into and out of Rhodesia at both Mafeking and Beit Bridge, before, during and after Kissinger. There was no appreciable change. Photostat copies of letters exist from the SAR to the Rhodesian Railways requesting them to **increase** haulage rates as the line, back as far as De Aar was becoming hopelessly congested with traffic for Rhodesia. Vorster angrily denied that any pressure had been placed on Smith to accept anything. Smith, however, at numerous **closed** meetings continued with the story that he had been forced into this dreadful situation "by our only friends in the world".

Ultimately, having crossed the floor, Fawcett Phillips asked a question of the Minister of Transport in the House: had South Africa brought pressure to bear? The answer, duly recorded in *Hansard*, was in the negative and the Minister recited the

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RHODESIA

Continued from previous page

points outlined in the paragraph above. The Prime Minister interjected: "This is a mischievous question." For whom, one wonders?

Smith now proceeded to the next act: to implement the proposals while David Owen and the new Carter Administration set up their flying circus around Africa.

It is my considered opinion that the Prime Minister thought he could play both ends against the middle and that his purpose in meeting Kissinger was to enlist American support in a plan to pressurise the British Labour Government into arriving at a settlement with Rhodesia.

In support of the Kissinger Deal and to demonstrate good faith, Smith cleared the decks with a general election in August 1977, and embarked on "internal settlement" negotiations with the internal Black Nationalists, Chief Jeremiah Chirau, Bishop Abel Muzorewa and the Rev. Ndabaningi Sithole. Joshua Nkomo and Robert Mugabe had other ideas and remained in Lusaka and Maputo respectively, stepping up the war in the process. These negotiations led to the Agreement of March 3rd, 1978 and the establishment of the Government of National Unity whose job it now was to draw up a universal franchise constitution with very wide safeguards for the Whites. With the advent of the Muzorewa Government the following year, Smith seemingly stood down in June 1979. It was at this point that he played straight into the hands of the British Foreign Office who had been waiting years for just such a move. They seized upon it and put the newly elected Mrs. Thatcher through her paces immediately. Formerly sympathetic to the Smith/Muzorewa Government, Thatcher performed a volte face at the Commonwealth Conference in Lusaka last year.

The very reverse of Smith's plan now took place. Far from recognising the universally elected Muzorewa Government, acknowledged by independent observers and Conservative Party observers to be "free and fair", the British now insisted on Muzorewa's getting round the table with the Patriotic Front to hammer out a final solution. Muzorewa capitulated to British demands at the Lancaster House Conference, thus undermining not only his own tenuous position but finally putting paid to Smith's strategy. Until this happened, Smith quite clearly felt he had stolen a march on everyone and taken the wind out of their sails. It remained for an indecisive Methodist Bishop to disabuse the White Leader of the wisdom of policies of divide and rule.

The Smith policy completely backfired and played directly into the hands of those dedicated not only to the destruction of the White man in Africa but also to the destruction of anything remotely resembling a civilized society.

BRIEFING

ROCK ON!

• IAN ANDERSON, leader, singer, songwriter and flautist with the Jethro Tull rock band recently told a *Sunday Telegraph* reporter: "My original impetus was Black American music, but I'm not Black and I'm not American, so I won't slavishly follow its styles. I sing in my own voice with a British accent. And when I'm in skyscraper hotels on tour in the US I'm writing English country songs."

Sometime earlier Ian Anderson told a music paper: "There's no point in me any longer pretending to sing the American blues, the Black man's music, because that's not what I feel . . . I think that there is a tremendously neglected area of music that stems basically from the pre-history of Europe."

Something of a Majority comeback has been made in the popular music field in recent years with the success of 'electric' folk groups such as Pentangle, Fairport Convention and Steeleye Span, who have utilised modern electronic instruments to

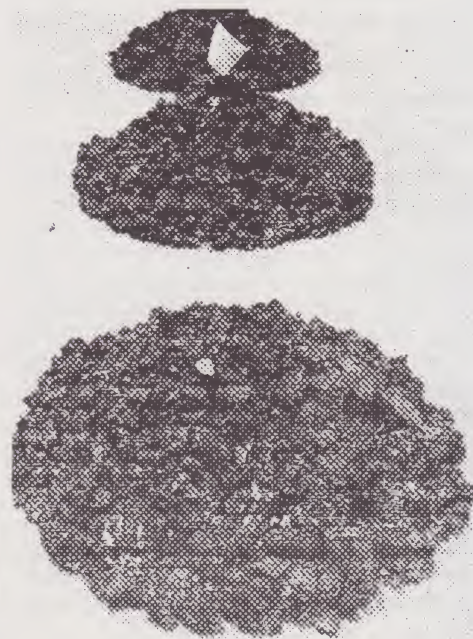
produce traditional folk melodies, as well as original compositions drawing on traditional styles.

This development is a refreshing change from the alien New York-African influences emanating from America, which have dominated British popular music for a century.

UNIQUE GENETIC QUALITIES

• OXFAM, the overseas aid charity, is financing refrigerated stores for a 'world bank' of vegetable seeds, in order to ensure the preservation of the unique genetic qualities of vegetable varieties that are in danger of extinction.

As Whites are responsible for feeding many of the world's non-Whites in the first place, and as Whites are also a dying breed owing to a low birth rate and racial miscegenation, perhaps Oxfam ought to sponsor a sperm bank to ensure that the unique genetic qualities of the White race are preserved . . .



THE left-hand illustration is of the head of a bronze statue of Poseidon from Greece, fifth century BC. The right-hand illustration is of three piles of coal on show in the Tate Gallery, London, in April of this year. One is as typical of the cultural perfection pursued by the artists of Classical Greece, as the other is typical of the worst excesses of twentieth century degeneracy.

Some spectators viewed the coal as a joke, but it was only a little more excessive than the vast mass of abstract art that is taken quite seriously by otherwise intelligent people.

Like piles of coal, abstract art can be quick to produce and requires no artistic talent. It also has virtually unlimited commercial possibilities, as long as the 'art-buying public' feel obliged to believe in the existence of the 'king's clothes'.

True Western art, of the sort that has flourished in Europe for hundreds of years, is now subordinate to an alien 'anti-art' ranging from hideous ugliness to utter mockery. Our art can only develop when the artistic field is recaptured by real artists whose work reflects our own racial soul.

ROBERT ARDREY: THE MAN WHO DETONATED THE INTELLECTUAL TIME-BOMB

SINCE our last edition went to press, the corpus of modern Western thought has lost one of its most notable contributors. On the 15th of January, Robert Ardrey, whose works on the biological basis of human behaviour and society had justly become best-sellers throughout the non-Communist world, died in Cape Town at the age of 71.

Although he graduated from the University of Chicago in 1930 having majored in anthropology, Ardrey worked outside the scientific field as a dramatist and playwright of some repute until 1955. Then, on a journalistic assignment in Africa, he met the great South African paleontologist and expert on human evolution, Professor Raymond Dart. From Dart, Ardrey heard of the total reappraisal in scientific thought about the origin of Man, and the nature of Man's ancestors, which had been brought about by the discoveries of the previous thirty years, and which continues today.

Realising the broader social implications of these new findings, Ardrey set about bringing them to the attention of a wider public. This he achieved brilliantly in four significant works: *African Genesis* (published 1961), *The Territorial Imperative* (1966), *The Social Contract* (1970), and *The Hunting Hypothesis* (1976). Ardrey himself did virtually no original scientific research. His great gift, revealed in these four works, was the ability to synthesise the work of literally hundreds of scientists and researchers and present it, and the conclusions which follow from it, in a form intelligible and indeed highly readable to the non-specialist and the non-scientist, without losing scientific rigour by speculations not backed by cited evidence.

REVOLUTIONARY IMPLICATIONS

Ardrey's writings are important because they bring to the notice of a wider public the revolutionary implications of modern scientific findings for any realistic view of the origins and nature of human behaviour and society. For centuries, philosophers and social theorists have debated the question of 'human nature'. Are such features of the behaviour of Man as aggression, violence, the ownership of private property, inequalities of intelligence and ability, hierarchies of power and the willingness of men to fight and die in the defence of their homeland or in the expansion of the power of their nation, inherent, inherited and inborn aspects



ROBERT ARDREY

of an essentially fixed and unchangeable human nature? Or, as the French philosopher Jean-Jacques Rousseau argued in his *The Social Contract* (published 1762) and other writings, are they merely the products of society: is it true that, as Rousseau put it in *Emile* (1762), "Nature made me happy and good, and if I am otherwise it is society's fault"?

For 200 years, Rousseau's view has held sway as the accepted wisdom, underlying the ideas and actions of the social theorist, political activist and ruler alike. It has been taken for granted that Man evolved as a 'noble savage', wandering peacefully through the primordial forests munching fruit, nuts and roots, harming no one and living in amity and harmony with his fellow men, and that only with the 'invention of private property' did violence, aggression, wars, hierarchies of power, the 'exploitation of man by man', nationalism, 'racism' etc. enter to violate the primeval Eden. As a result, liberals have excused the depredations of the criminal and the thug by blaming them on society: 'we are all to blame'. And, more significantly, Karl Marx and many other social theorists were to argue that, if private property and an 'exploitative society' were to blame for alleged imperfections in human behaviour, then the abolition of private property and a revolutionary change in the structure of

society would restore the primal perfection of Man. With property, nationalism and the power of rulers abolished, Man would revert to his ancestral condition as a 'noble savage' cavorting about the woods in a pure communist Utopia comprised entirely of selfless altruists, naturally living by Marx's maxim, "From each according to his abilities, to each according to his needs". Thus the Rousseauesque vision of imperfect Man as the product of imperfect societies, and the possibility of a perfect society producing perfect men, is fundamental to social thought and policy in both the liberal and Marxist blocs.

KILLER APES

But, whilst the social thinkers dreamed and wrote, and the revolutionaries plotted and killed, to restore the 'noble savage', thousands of scientists, ranging from Englishmen watching birds in their back gardens to South Africans patiently excavating fragments of proto-human bone from desert caves, were quietly and steadily undermining the foundations of their world-view. It was Ardrey's task to detonate the time-bomb planted by scientific research beneath the ivory tower built by Rousseauesque liberal/Marxist social theorists.

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**ROBERT ARDREY: THE MAN
WHO DETONATED THE
INTELLECTUAL TIME-BOMB**
Continued from previous page

For science has found that modern Man, far from being descended, as Rousseau had thought, from 'noble savages' had instead evolved from killer apes. The new sciences of ethology and sociobiology, pioneered by men such as Nobel prizewinner Konrad Lorenz and Professor Edward O. Wilson of Harvard, revealed that defence of territory, inequality and dominance hierarchies are not unique to modern Man but are fundamental features of inherited behaviour throughout the Animal Kingdom, of which Man is but a part. And the older sciences of anthropology, archaeology and paleontology have revealed that our ancestors, far from being noble savages, hunted and killed, formed proto-national tribes, maintained hierarchies of power, and fought wars against other pre-humans in defence of their territorial homeland before they were yet men. The first human artefact was not the plough but the sword, not the digging stick to unearth roots but the hand-axe to shatter skulls: we may well have evolved bigger brains not to think nobler thoughts but to fight our fellow men better. War, violence, 'nations', property, territory, inequality, the power of one individual over others, are older than Man, and their appearance as a fundamental feature of all modern societies is but the reflection of inborn, inherited drives with roots in our ancestry ten million years deep, drives of which our reason and our thoughts are but the unwitting handmaidens.

As Robert Ardrey puts it in *The Territorial Imperative*, perhaps the most significant of all his significant works: "We must know that, as body and behaviour evolve as a collective enterprise, so human behaviour like the human body is governed by evolutionary laws comparable to those of any other species."

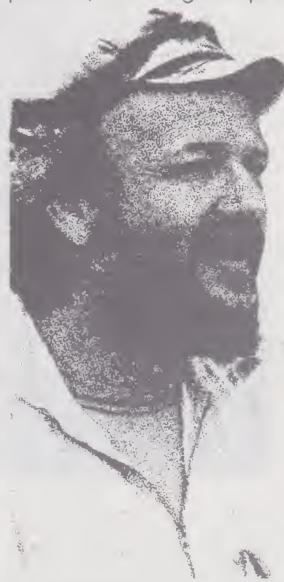
And in that knowledge, two centuries of building castles in the air, and sixty years of World Revolution, come crashing to the ground, and a new world view is born.

**SECOND REVISIONIST
CONVENTION**

THE Second Revisionist Convention sponsored by the Institute for Historical Review will be held near Los Angeles on the weekend of 1-3 August 1980. Speakers will include Ditlieb Felderer, Robert Faurisson and Mark Weber. The cost will be \$150 (\$75 for students) including food and accommodation. Admission is subject to security screening. Please apply to the IHR, PO Box 1306, Torrance, Ca. 90505, USA.

Defining "human nature" is a political act.

It was sociobiological ideas about human inequality—"survival of the fittest," for example—that laid the foundations on which Hitler built the Holocaust. And today, argues a well-known neuropsychologist, similarly "scientific" concepts of human nature are influencing public attitudes toward IQ testing, crime and violence, racial conflicts, psychosurgery, and other issues. Questioning the very basis of sociobiological theories, Stephan Chorover provides a lively, forcefully argued analysis of the relationship between psychology and politics, meaning and power.



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The wider implications of the socio-biological ideas Ardrey popularized are not lost on egalitarians as this advert from the *New Scientist* (11.10.79) shows.

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BRITISH ROOTS: THE VIKINGS

*Cattle die, kinsmen die,
And so each one will die;
But fame never dies
For him that has well earned it.
— the Hávamál*

THE popular image of the Vikings as perpetrators of little else than murder, rape and pillage, is one that has descended not from the Vikings but from their opponents. As H. G. Wells stated: "Most of our information about these wars and invasions of the pagan Vikings is derived from Christian sources, and so we have abundant information of the massacres and atrocities of their raids and very little about the cruelties inflicted upon their pagan brethren, the Saxons, at the hands of Charlemagne." (Pg. 641, *The Outline of History*, Cassell, 1930 edition).

Christian clerics, who provided all the chroniclers of the time, implored their Hebrew God to save them from the scourge of the pagan Norsemen. The cleric Alcuin wrote of how he and his English forefathers had never experienced "such terrors". Some two hundred and fifty years earlier the British monk, Gildas, had likened the coming of the Anglo-Saxons to a pestilence.

The Viking image has been the victim of a prejudice which persists to this day. A columnist for a London newspaper, Ferdinand Mount, recently described the Vikings as "a gang of primitive thugs" who were only a bit civilized by their "conversion to Christianity". (*Evening News*, 26.2.80).

In contrast to the Vikings Mr. Mount classed himself as one of "us natives", thereby ignoring the important contribution which the Vikings made to the British gene pool and to the ancestry of today's Britons.



Alfred's navy battles with Viking raiders. Despite holding Wessex, he could not prevent widespread Viking settlement.

The perpetuation of such views is a denigration of the Northern European peoples, and of those other great countries with Viking ancestry. Such denigration would — if applied to non-Europeans — no doubt provoke accusations of incitement to racial hatred.

While not seeking to promote a naive view of the Vikings, their rehabilitation through the acceptance of a more objective understanding is one of those little campaigns which form part of the war to re-establish confidence and pride in our ethnic heritage.

As the late Johannes Brøndstedt concluded: "Early monastic historians, in their records of the Vikings, emphasized the cunning, cruelty and treachery of this warlike people. The sagas, on the other hand, show them in a different light; telling of the boldness, generosity, frankness, and self-discipline of these famous warriors. No doubt in the aggregate they possessed all the qualities, complimentary or otherwise, which were ascribed to them: the Vikings were not all alike. But one thing they did all have in common: a daring resoluteness that made their period the greatest in the history of the North." (*The Vikings*, Penguin 1965).

The subject of the Vikings is a vast one, and we can in this article only indicate some of the peaks of interest.

Modern historians still debate the exact origin and meaning of the term 'Viking', but they are generally agreed in applying it to the Scandinavians who went "on expedition" during the ninth, tenth and eleventh centuries.

For their contemporaries, the term 'Viking' was interchangeable with 'Northmen' or 'Norsemen'. They comprised the Norse (or Norwegians), Danes and Swedes. The Viking raids and settlements in Britain were predominantly Danish and Norse, but there was also a Swedish element.

Like the Celts and Anglo-Saxons, the Scandinavian Vikings were Nordids. Again like the Anglo-Saxons their language was Germanic, and many of those who settled in Britain came from the same areas as those who had come to Britain in the fifth century.

THE VIKINGS IN BRITAIN

The attack on Lindisfarne in 793 marked the beginning of the raids on Britain by Danish, Norwegian and Swedish Vikings. The first major attack on Southern England was not until 835, and it was another thirty years before the 'great army' of Danish Vikings landed in East Anglia.

The great army was led by the sons of the famous Viking, Ragnar Lodbrok, and

within fifteen years it had taken most of eastern England. King Alfred held Wessex for the English, however, while the Vikings established the 'Danelaw'. There followed a long struggle between the English and the Danes which was further complicated by the arrival of Norwegian Vikings who established their rule at Dublin (which they founded) and at York.

The Danes were overcome by Alfred the Great's grandson, Aethelstan (who reigned from 924-939), and the Norse (Norwegian) hold on England was smashed with the defeat and killing of Eric Bloodaxe in 954. The struggle was renewed, however, by a later full-scale invasion under Sveinn Forkbeard, and it was not until 1016 that the English and Danes were finally reconciled under the kingship of Sveinn's son, Knut.

While ruled by Knut, England formed part of a Viking empire which included Denmark from 1019 and Norway from 1028. Knut died in 1035 and with the accession of Edward the Confessor in 1042 the throne was regained by the English Wessex dynasty.

The last phase of 'Anglo-Saxon' England was effectively an Anglo-Scandinavian political, ethnic, cultural and social hybrid. It was brought to a rapid and dramatic conclusion within months of Edward's death.

Edward's successor, Harold Godwinsson, was faced with two invasions in what was to be the first and last year of his reign. One was the new Viking invasion led by King Harald Hardradi of Norway, who — despite initial success — was defeated and killed at the Battle of Stamford Bridge. The other, which soon culminated in the defeat and death of Harold Godwinsson at Hastings, was of course that of the Normans: a people who were themselves of Viking descent and who form the subject of the next article in this series.

How significant was the Viking settlement and its contribution to the development of the British population? Some guide to its pattern and concentration can be gleaned from place-names in England. Danish names are concentrated in a broad belt immediately behind the line held by the Danish army along the old Roman road of Watling Street. To the north, around York, was an area of mixed Danish and Norse settlement.

The Norse also settled along the west coast of England from what is now the Welsh border to what is now the Scottish border; in Scotland, along the northern and parts of the western coasts, and in the Shetlands, Orkneys and Hebrides; in Wales, along the southern coast; in Ireland, in Waterford, Wexford and of course Dublin; and in the Isle of Man.

A WORLD FORCE

Unlike the Anglo-Saxons, Viking exploration and colonization was not confined to the British Isles, but reached out to the

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BRITISH ROOTS: THE VIKINGS

Continued from previous page

extremities of the known world and beyond. The richest perspective of our Viking ancestors is thus best gleaned by studying them in a world context, and drawing on the full variety of sources at our disposal.

In their home environment, and in those areas where they established themselves as colonists, the Vikings were primarily farmers. Their expansion, though, was based on their talents as traders, sailors and warriors.

The key to their success in all these endeavours was their possession of superior technology in the form of the graceful Viking longship, described by C. D. Darlington as one of those inventions which "promoted the breeding and multiplication of the people who were a little more skilful or intelligent, persevering or enterprising, than their neighbours." (Pg. 34, *The Evolution of Man and Society*, George Allen and Unwin, 1969).

Their inspired ship-building provided them with a fast, seaworthy and manoeuvrable vessel, whose shallow draft enabled it to be beached and taken far up river. This weapon of war, a product of technical skill and inventive genius, facilitated the Viking expansion, and thus the spreading of a valuable genetic inheritance to the British Isles and far beyond.



The graceful Viking longship: its superior technology made it the catalyst of the Viking age.

PERSONAL APPEARANCE AND CHARACTERISTICS

What did the Vikings look like? Contemporary descriptions relate a classic Nordic appearance. A tenth century Arab writer, Ibn Fadlan, stated:

"I saw the Rus when they arrived on their trading mission and anchored at the River Atul. Never had I seen people of more perfect physique; they are as tall as date-palms, and reddish in colour . . ."

All adult Viking males wore beards which they regarded as an important sign of manhood.

SOCIAL STRUCTURE

As in Anglo-Saxon society, there were three principal social classes — nobles, peasants and slaves — with the peasants again forming the backbone. The Old Icelandic poem *Ritgspula* (the *Song of Rig*) equates the highest social class with the purest Nordic appearance.

It is difficult to generalize about the specific organization of Viking society, as it differed in different places and at different times. On one hand we have the image of the Vikings as fiercely individualistic, with a form of personal pride that refused obeisance to man or god, and which found expression in an anarchic egalitarianism seemingly reminiscent of the 'Wild West'.

This was typically the case with the frontier society of Iceland, a Norwegian colony founded as a haven by 'dissidents' fleeing the kingship of Harald Finehair. Iceland functioned as a democratic republic but without any State apparatus of enforcement.

Brøndsted relates:

"When the Franks on the River Eure asked the Vikings who their leader was, they answered in the famous words 'We are all equals!'" (pg. 35).

This must be put in careful perspective.

In comparison with the rigid feudal social structure of the Carolingians, Viking society was more egalitarian — or at least more flexible — for even societies that reject formal kingship cannot prevent the emergence of natural and organic leadership.

Secondly, if there were elements of 'egalitarianism', this was not of the modern type which seeks to pursue and enforce an impossible equality by a tyrannous collectivist levelling, but was — as we have said — born of a rugged individualism that reflected the pride and independence of men who valued their personal freedom and honour.

Thirdly, the Viking populations were racially homogeneous and hence relatively more equal in the only true sense: the biological one.

Fourthly, as conquerors — rather than the conquered — the Vikings were not subjected from outside to the imposition of feudalism which is characteristically associated with conquest by a foreign military elite. It is not, however, always the case.

Feudalism was developing in Anglo-Saxon England, particularly in Wessex, before the Norman Conquest. Feudalism and kingship, along with Christianity, were also eventually to develop in the Viking homelands, bringing the Viking era to a close.

VIKING WOMEN

Although Viking society was male dominated, formidable women could certainly make their mark. One such woman was Freydis, daughter of Eirik the Red and sister of Leif Eiriksson. She features in the *Vinland Sagas* (the *Graenlendinga Saga* and *Eirik's Saga*) which tell of her participation in the Norse exploration of America. On one occasion the Vikings were attacked by Red Indians, whom the Norsemen referred to as Skraelings — meaning "wretches". When the male Vikings retreated in the face of overwhelming odds, Freydis could not keep up with them because she was pregnant. Picking up the sword of a fallen comrade she prepared to defend herself. When the Skraelings closed in she pulled out one of her breasts and slapped it with the sword. Amazed by this sight, the Skraelings fled in terror!

Another woman who looms large in the Sagas is Hallgerd, the wife of Gunnar Hamundarsson of Hlidarend. *Njal's Saga*, the longest and most famous Icelandic saga, relates Gunnar's last stand against his enemies. Gunnar manages to wound eight and kill two of them, with axe and bow, but his bow string is cut. He asks his wife for two locks of her hair to plait into a new string. She asks: "Does anything depend on it?"

"My life depends on it," he answers, "for they will never overcome me as long as I can use my bow."

"In that case," says Hallgerd, "I shall now remind you of the slap you once gave me. I do not care in the least whether you hold out a long time or not."

"To each his own way of earning fame," says Gunnar. "You shall not be asked again."

EXPLORATION AND COLONIZATION

The Vikings were intrepid adventurers, explorers and colonists, who not only colonized the British Isles and Normandy, but Iceland, Greenland and North America.

In North America the Vikings may have settled in the area that later became known as New England, but the only firm evidence for a Viking presence is that at L'Anse aux Meadows in Newfoundland. In any case, the settlement had to be abandoned because of Red Indian attacks. Christian Europe, of course, only 'discovered' America with Christopher Columbus's voyage of exploration five centuries later.

In Greenland, a community of Viking origin fared better, but the climatic conditions — now ideal for Eskimos — became unsuited to Europeans. The last ship from Greenland came to Iceland in 1410.

The Vikings also penetrated down through Russia, the land of the Rus — the Finnish word for Swedes. They traded as far as Byzantium, where the emperors employed Viking axemen as imperial household troops known as the Varangian Guard.

OCCUPATIONS

The Vikings' main peaceful occupations were hunting, fishing, agriculture, cattle breeding and trading. Perhaps the most important but least commendable form of trade was that in people. The institution of slavery has little to recommend it, whether one takes a moral, social, economic or genetic point of view. The absorption of alien genes of slave origin has been the graveyard of many imperialist peoples.

Most Viking slaves seem to have been women, the Rus obtaining their stock by raids on their Slav neighbours. There is evidence from graves of a higher incidence of mesocephalism amongst female skulls, supporting the suggestion of a foreign origin for some Viking women.

BUILDING AND TOWNLIFE

Countries which are well wooded naturally encourage building (and the production and carving of artefacts) in wood, a medium which bequeaths little to posterity.

For secular use the Vikings had impressive 'long-houses', while Christian stave churches, such as the one at Urnes in Norway, may be some guide to the style of the pagan temples which preceded them. If so, then the stone architecture of the great mediaeval Gothic cathedrals may have been foreshadowed in the skyward thrust of wooden Scandinavian structures.

One of the best guides to Viking town life has been given by the recent archaeological excavations in York. York (then known as Jorvik) boomed under the Vikings, becoming one of the key trading centres in Europe.

LEGAL SYSTEM

It is to the Vikings that we may owe the origin of our twelve-man jury system. The Vikings had a developed, if uncoded, legal system based on customary law.

The most important legal institution was the gathering of freemen able to bear arms known as the *Thing*, the most famous of which was the national assembly in Iceland known as the *Althing*. The *Thing*, common to all the Viking lands, put the law into effect, pronounced judgements, and discussed any other matters of concern.

LANGUAGE AND LITERATURE

The Anglo-Saxon and Danish tongues were closely related. There are a large number of quite basic modern English words of Danish origin because English is descended

from a Midlands dialect in which Anglo-Saxon and Danish speech are mingled.

The Vikings were not literate in the sense of having a written language, but they did use runes for magical purposes and for inscribing their own names. They did, however, enjoy an oral tradition of a highly complex skaldic poetry, which may be compared with earlier Germanic poetry such as the eighth century English *Beowulf*, which was chanted or sung to the accompaniment of a harp.

A mention must here be made of the later sagas, for a good deal of our knowledge of Viking society comes from these (mainly Icelandic) early mediaeval works. Although their authorship postdated the Viking period, many are set in or deal with the Viking age.

They take the form of 'docudramas' — stories woven around historical facts, and hovering between pure history and pure fiction. They were written to be read aloud as a form of popular entertainment, and their oral recital (now via the radio) still survives as a living tradition in Iceland.

ART

The Vikings had a vigorous art based on animal forms, typified by the brilliant interlacing of birds, snakes and dragons. A good specimen is provided by the animal carvings, now at the Urnes church, which were executed around 1070 for an earlier building at the site.

We have already had cause to mention the Viking longship as a decisive technological achievement: it ought also to be cited as an example of sublime artistry.

ENTERTAINMENT

Outdoor entertainment included sports such as running, jumping, wrestling matches, ball games and horse fighting. Indoor pursuits included carving, composing and reciting poetry, and playing board games such as chess, draughts and fox-and-geese. These board games were widely popular.

RELIGION

At the beginning of the Viking period around 800 the whole of Scandinavia was pagan. Christianity took one and a half centuries to conquer Denmark, two centuries to conquer Norway, and three centuries to conquer Sweden. It is perhaps no accident that it took longest to overcome Sweden with its well organized pagan priesthood at Old Uppsala: an historical lesson with wide implications . . .

Our knowledge of Nordic mythology is derived principally from two Icelandic sources: the *Elder Edda* — a collection of poems said to have been brought together by Saemundr the Wise (1056-1133); and the *Prose Edda* — written by the Christian scholar Snorri Sturluson about 1220.

The *Elder Edda* (also known as the

Poetic or Verse Edda) dates from the Viking era itself and consists of mythological poems and heroic lays. Included amongst these is the *Hávamál* (the 'Sayings of the High One', i.e. Odin) from which our heading quotation is taken. The *Hávamál* combines a philosophical attitude to life with practical common-sense hints, such as:

A wayfarer should not walk unarmed
But have his weapons to hand:
He never knows when he may need a
spear.

Or what menace meet on the road.
(*The Elder Edda*, trans. by Taylor and Auden, Faber and Faber, 1973).

The *Prose Edda* was written as a handbook for skalds, and contains an account, inter alia, of Northern myths based on oral tradition.

The three main gods of the Nordic pantheon were Odin, Thor and Frey.

The savagery and deceitfulness associated with Odin have led scholars to believe that certain non-Indo-European characteristics have been incorporated into the image presented of him in *Edda* mythology. Professor Hans F. K. Günther stated that: "Odin . . . is undoubtedly no longer the ideal example of an Indo-European or Teutonic God . . ." (pg. 11, *The Religious Attitudes of the Indo-Europeans*, Clair Press, 1966).

Brøndsted cites the theory that Odin's savagery is derived from: " . . . the proximity of the East Germanic peoples to those wild Asiatic hordes which poured into Europe during the migration period. This Mongolian type of Odin may have travelled first to Sweden, and then to the rest of Scandinavia with the Gothic cultural connexions that linked the Black Sea to the Baltic." (pp. 276-277).

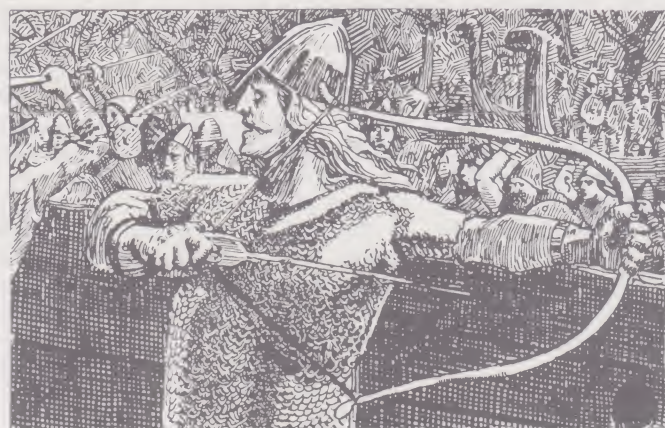
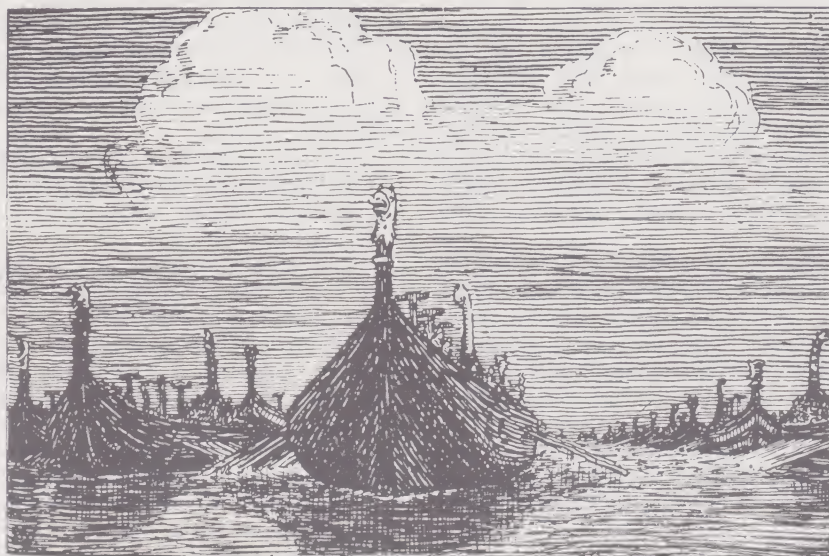
Odin appealed to princes and skalds, but the most popular and more truly Indo-European figure was that of Thor. Famous for his red beard and mighty hammer, Mjöllnir, Thor combined qualities of strength and power with very human and humorous characteristics.

WARFARE

Early Viking raids were a summer pastime for Viking farmers, but kings and jarls soon established full-time retainers and mercenaries who came to form the nucleus and, indeed, the bulk of Viking raiding armies. Like the semi-legendary Jomsvikings, these housecarls were housed in fortified military camps built with Roman precision. Four of these ringforts have been found in Denmark, the most famous being Trelleborg. They are now believed to have been built by Harold Bluetooth and their construction represented an important consolidation of royal power.

The housecarls were supplemented by freemen, especially for national home defence, and also by a peculiar group of psychopaths known as *berserks*. When con-

Contd. overleaf



Scenes from the Saga of Olaf Tryggvason. Left: the Battle of Svöld. Top left: the return of the victors. These illustrations by Halfdan Egedius from an American edition of Snorri Sturluson's *Heimskringla* (American-Scandinavian Foundation, New York, 1964) are amongst the more realistic representations of Vikings which have appeared in recent years.

BRITISH ROOTS: THE VIKINGS

Continued from previous page

sumed by battle-fever they fought like wild animals – unarmoured and oblivious to injuries. At other times they sank into lethargy. They were useful, but dangerous, men.

Like the Anglo-Saxons, the Vikings fought on foot though cavalry was known and horses were commonly used for transport thus providing a mobile 'mounted infantry' arm which augmented Viking naval flexibility. With both horses and ships at their disposal the Vikings were able not only to switch their attacks from region to region, but from country to country.

One reason why they did not produce proper shock cavalry was that their horses – whose descendants can still be seen in Iceland – were really only ponies.

Besides swords the principal Viking weapons included the spear, which ranged from a large and heavy thrusting variety to a

light javelin. It is the Viking axe, however, that has captivated the imagination of later generations. Types included the single-handed bearded axe, and the two-handed broad axe which could have a blade of up to 12 inches.

For distant effect the Vikings used a bow whose proportions would qualify it as what modern historians would describe as a 'long-bow'.

For defence the Vikings had lime-wood shields, often painted red and halved or quartered. These were invariably round throughout the greater part of the Viking era, but tear-shaped shields (like those shown in the Bayeux tapestry) became common towards the end of the period.

Authorities vary on the availability of body armour. Leather jackets, often quilted and padded, were more common than mail shirts, and helmets – whether conical or rounded – often took the form of simple leather caps. (Horned or winged helmets, incidentally, were Celtic – not Viking).

As with other aspects of the late Anglo-Saxon England, the 'Anglo-Saxon' army

which met the Normans at Hastings was really an Anglo-Danish one. In typical Viking fashion its nucleus was provided by the Danish Viking housecarls – mailed axemen who sped south by pony after their victory at Stamford Bridge.

Like the Celts and 'Anglo-Saxons' the Scandinavian Vikings were typically Nordid. Their impact on the British gene pool thus continued the long process of 'Nordidization' that was imposed on Britain's original Mediterranean and Mediterranean-Beaker Folk hybrids. And yet, there was more to it than that...

The Vikings were men of enormous courage and energy, selected by the rigors of their calling for toughness, fearlessness and strength. Those qualities destined them to enrich Britain's genetic pool, helping to endow it with that spirit of adventurousness which was to stimulate the future expansion of the British People as conquerors and colonizers, and thus transport those self-same Viking genes into America, Africa and Australasia.

TRADITIONAL BRITISH FOLK SONG

No. 2: SONGS OF SEASONAL CEREMONY AND MAGIC

AMONGST those folk songs with the oldest links are undoubtedly those of magical significance, often associated with seasonal ceremonies. In order to put these songs in their proper perspective, we must necessarily digress to consider the wider foundations of British folk culture.

Central to early religion were the concepts of the Sky Father and Earth Mother, forming complementary axes of the cosmos.

Amongst the pre-Indo-European Mediterraneanists who spread the neolithic farming culture across Europe, attention was centred on the Earth Mother as a symbol of fertility. This tradition still survives amongst Southern European and other Roman Catholics with their cult of the Virgin Mary. The dual association of virginity and fecundity

coupled with the idea of a miraculous birth was not original to Christianity.

The Mediterranean Sumerians had a 'pure (i.e. virgin) lady' who "gave birth painlessly to a number of deities after nine days of pregnancy." (Pg. 78, *The Ancient Gods* by E. O. James, Weidenfeld and Nicolson, 1960).

From about 2,000 BC the Nordid Indo-Europeans burst across Europe in their horse-drawn chariots. These battleaxe bearers had a strong, authoritative, masculine, patriarchal warrior society and their religion laid emphasis on a supreme sun, sky and storm god, Dyaus Pitar.

The traditions of the conquerors and conquered merged, creating hybrid pantheons as well as hybrid populations. Nordic mythology, for example, had a hybrid pantheon consisting of the Aesir, who were Indo-European sky gods, and the Vanir, who were earth-bound fertility deities.

Their nomadic pastoral origins did not prevent the Nordid Indo-Europeans from developing and enjoying an intimate physical and psychological relationship with the soil, and where they settled and became farmers themselves they too turned to fertility deities.

WORSHIP OF NERTHUS

In late Bronze Age and Iron Age Denmark prominence was given to a female deity. Describing some of the tribes of Denmark and Northern Germany circa 100 AD the Roman historian Tacitus related their worship of Nerthus, a typical Earth Mother goddess:

"... After them come the Reudigni, Aviones, Anglii, Varini, Eudoses, Suarini and Nutiones behind their ramparts of rivers and woods. There is nothing particularly noteworthy about these people in detail, but they are distinguished by a common worship of Nerthus, or Earth Mother. They believe that she interests herself in human affairs and rides through their peoples. In an island of Ocean stands a sacred grove, and in the grove stands a car draped with a cloth which none but the priest may touch. The priest can feel the presence of the goddess in this holy of holies, and attends her, in deepest reverence, as her car is drawn by kine. Then follow days of rejoicing and merry-making in every place that she honours with her advent and stay. No one goes to war, no one takes up arms; every object of iron is locked away; then, and then only, are peace and quiet known and prized, until the goddess is again restored to her temple by the priest, and when she has had her fill of the society of men. After that, the car, the cloth and, believe it if you will, the goddess herself are washed clean in a secluded lake. This service

is performed by slaves who are immediately afterwards drowned in the lake. Thus mystery begets terror and a pious reluctance to ask what that sight can be which is allowed only to dying eyes." (From Chapter 40 of the *Germania* as translated by H. Mattingly in *On Britain and Germany*, Penguin, 1948).

When the Danish Viking descendants of some of these tribes were on the move, however, the Aesir sky gods had by then predominated over the Vanir earth gods. Although the priapic Frey was worshipped, the Viking raiders looked chiefly to the sky gods Thor, and – amongst the *berserks* – Odin.

When Christianity supplanted the old religions, it was the fertility aspects of these which people clung to most tenaciously. Discussing the conversion of Scandinavia, Brøndsted suggested that while Christianity triumphed because of its promises of hope and help for all, it took a long time to supplant the Aesir religion because:

"... the real strength of the old religion resided in such traditional elements as the fertility rites and practices. A change of gods at the summit of society might occur easily enough; but lower down the scale there was a natural resistance to any new religion which sought to interfere with the old religious habits and observances, based on experience of life's needs and the whole of existence, dating back thousands of years. Any changes at this level of society took a long time; and indeed the acceptance of Christianity in the North, as in the rest of Europe, only began to make real progress as and when Christianity took over old superstitions and usages and allowed them to live under a new guise." (*The Vikings*, Penguin, 1965, pp. 306-307).

This helps to explain how the pre-Indo-European emphasis on fertility survived the introduction of Christianity better than the Indo-European sky gods. Thus while the female Earth Mother and the male Sky Father elements are both represented in British folklore, the female fertility aspect is rather better represented.

The pagan ceremonies, many of which are still observed today, originally marked the solstices and equinoxes, though many have become displaced in time and their customs interchangeable.

The central theme of such ceremonies, particularly the mid-winter ones, was the ritual marriage of the Sky Father and Earth Mother, and the Sky Father's death and resurrection. The celebration of this theme – aimed at ensuring fertility in plants, animals and men – took the form of sexual rites, sacrifice and fire ceremonies.

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ITEMS FOR REVIEW

Heritage and Destiny is pleased to receive books and records for review.

INSTITUTE FOR WESTERN STUDIES

Heritage and Destiny functions on an *ad hoc* basis as the journal of the Institute for Western Studies, a private research group devoted to the study of the past heritage, present plight and the future national and racial renaissance of the British and kindred nations which comprise Western Civilization.

Heritage & Destiny

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Amongst the most obvious examples of this cycle of death and resurrection are the seasonal fertility festivals of Christmas and Easter, which were misappropriated by the Christians and are still celebrated today complete with pagan customs . . .

*Here we come a-Wassailing among the
leaves so green,*

Here we come a-wandering so fairly to
be seen.

*Now is winter-time, strangers travel far
and near,*

*And we wish you and send you a happy
New Year.*

*We hope that all your barley will prosper
fine and grow.*

So that you'll have plenty and a bit more
to bestow.

*We hope your wethers they grow fat and
likewise all your ewes,*

*And where they had one lamb we hope
they will have two.*

*Bud and blossom, bud and blossom, bud
and bloom and bear.*

So we may have plenty and cider all next year.

*Hatfuls and in capfuls and bushel-bags
and all,*

And the cider running out of every gutter-hole.

*Down here in the muddy lane there sits
an old red fox,*

Starving and a-shivering and licking his old chops.

Bring us out your table and spread it if you please.

*And give us hungry wassailers a bit of
bread and cheese.*

*I've a little purse and it's made of leather
skin.*

*A little silver sixpence would line it well
within.*

Now is winter-time, strangers travel far
and near.

*And we wish you and send you a happy
New Year.*

The sacrifice of a year king, later replaced by a mock king and then an animal substitute, survived in the hunting and killing of a wren, with which a song entitled *The Cutty Wren* was associated.

Such rites were attacked by Church and authority "particularly in the rebellious period at the end of the Middle Ages when adherence to the forms of the Old Religion was taken to be evidence of subversion, and

its partisans were violently persecuted in consequence." (*Folk Song in England* by A. L. Lloyd, pg. 100).

Ironically enough, the ritual dismemberment and consumption of a sacrificed king is echoed throughout the year in the Christian sacrament of bread and wine.

Easter, which has been said to take its name from the Anglo-Saxon goddess Eostre, is a time for 'pace egging' which occurs in various parts of the country. In Preston and Scarborough brightly coloured hard-boiled eggs are rolled down slopes on Easter Monday, the egg being an obvious symbol of rebirth.

Elsewhere, such as at Sowerby Bridge, pace-egg 'mumming' plays are performed. These folk plays, such as *St. George and the Dragon*, are also associated with mid-winter and are basically concerned with the combat, death and resurrection of heroes.

Another seasonal fertility festival, which has been misappropriated not in this instance by Christians but by Communists, was May Day. Philip Stubbs's *Anatomic of Abuses* (1583) relates how communal orgies took place on May Day eve in Shakespeare's time. On May morning the young revellers would return from the woods with garlanded Maypoles, and sing special songs at every door, a practice analogous to the door-to-door singing of carols at Christmas time.

The following stanzas are from a May song quoted by Lloyd (pg. 112):

*The life of man is but a span,
He's cut down like the grass,
But here's to the green leaf of the tree
As long as life shall last.*

*Why don't you do as we have done,
The very first day of May,
And from our parents we have come
to roam the woods so gay.*

Besides the rabble of foreign students, rootless cosmopolitans and 'patriots of the Soviet Union' who shuffle through London on the official May Day holiday, May Day is still celebrated in traditional style on the actual first day of May in the Cornish village of Padstow where the celebrations begin at midnight on the 30th of April. When the clock strikes twelve a party of men and women gather outside a pub from where they make their way around the town, singing:

*Unite and unite and let us all unite,
For summer is icumen today, -
And whither we are going we will all
unite,
In the merry morning of May. etc.*

After catching a few hours' sleep, the celebrants reform at about 10 o'clock and a hobby-horse is taken through the streets:

"The 'horse' is a fearsome creature, constructed out of black tarpaulin. It has a

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An illustration by George Cruikshank of how May Day used to be celebrated. Customs of pre-Christian pagan origin — aimed at ensuring fertility in plants, animals and men — are still observed in some parts of Britain.

tall painted cap, a ferocious face-mask, flowing plume, and savage-looking jaws or 'snappers'." (Pg. 123, *The Story of Cornwall* by A. K. Hamilton Jenkin, Thomas Nelson and Sons, 1934).

The hobby-horse, or 'Oss as it is known, repeatedly sinks to the ground as though it is about to expire, and then — after attention — it revives. The crowd incites it to charge with the cry of " 'Oss, 'Oss, we 'Oss!", and the 'Oss responds by "chasing, catching and engulfing pretty girls in its hood." (*A Year of Festivals* by Geoffrey Palmer and Noel Lloyd, Frederick Warne & Co., London, 1972). This is supposed to bring the girls luck — that is plenty of children.

The horse, which features in a number of surviving folk customs and songs, has strong Indo-European connections and solar associations. Readers may recall the Scandinavian Bronze Age horse and solar disc rock carvings and model figurines — such as the one found at Trundholm in north-west Zealand, though British readers will be more familiar with the famous chalk horses cut into English hillsides such as at Uffington in Berkshire.

Professor P. V. Glob states: "The idea of the horse-drawn sun on the blue fields of heaven is of Indo-European origin and is known from . . . early Greek mythology. An echo of it is found two thousand years later in Viking mythology which tells of Skinfaxi, the horse with the shining mane, who draws the light of day each morning across the world of man." (Pg. 103, *The Mound People*, Faber and Faber, 1974).

Dr. Anne Ross notes: ". . . there is sufficient evidence from the British Isles, as from Gaul to show that for the Celtic peoples, as for the entire Indo-European world, the horse played an important role in the religious imagery of the pagan period." (Pg. 417, *Pagan Celtic Britain*, Routledge and Kegan Paul, 1967).

THE HORNED GOD

Another folk song concerned with fertility though not of a specifically seasonal nature is the *Derby Ram*, which depicts a beast of gigantic proportions, echoing the image of the genial horned god worshipped by the Celts and relegated by Christians to a manifestation of their devil:

*As I went out in Derby,
'Twas in the month of May,
I spied the biggest ram, me lads,
That ever fed on hay.
And it's true, me lads,
It's true, me lads,
I've never been known to lie;
If you'd have been in Derby
You'd have seen it the same as I.*

*The wool on this ram's back, me lads,
It reached up to the moon;
A little boy went up in May,
And didn't come down till June.*

*The ram it had two horns, me lad,
And they were made of brass;
And one grew out of his head, me lads,
And the other grew out of his arse.*

*This ram it had great legs, me lads,
On them it did stand;
And every one of these great legs
It covered an acre of land.*

*The butcher that killed the ram, me lads,
Was drowned by the blood;
And the little boy that carried the bowl
Was washed away in the flood.*

*It took all the boys in Derby
To bear away his bones;
It took all the girls in Derby
To roll away his stones.*

(A version quoted from *Bawdy British Folk Songs*, compiled and arranged by Tony McCarthy, Wolfe, 1972).

The cult of a horned god is often associated with cattle-breeding, the chief occupation of the ancient Indo-Europeans, but traces of such worship also go back to the hunters of Palaeolithic times.

Despite Christian suppression or the adoption of a Christian veneer, the songs and customs of seasonal ceremony and magic shine through as joyously and refreshingly pagan: free of the disarming and debilitating Judaeo-Christian doctrine of original sin, which still manifests itself today both in its original form and in the tortured 'we are all guilty' conscience of the modern liberal internationalist.

We will see later how the natural world, originally personified in the concept of the Earth Mother, continued to provide poetic imagery for the celebration in song of human eroticism and the eternal cycle of life and reproduction.

REVIEW

Whose survival?

A COLLECTION of politicians and representatives of the moneyed aristocracy of international Capitalism recently published a report entitled: *North-South: A Programme for Survival* (Pan Books, March 1981, £1.95).

The politicians included Willy Brandt and Edward Heath. The super capitalists were banker Peter G. Peterson of Lehman Brothers Kuhn Loeb, and media mogul Katharine Graham, major owner of the influential *Washington Post* and daughter of the late banker Eugene Meyer.

Honouring themselves with the authoritative title of the 'Independent Commission on International Development Issues', the group is concerned with the 'North-South gap'.

They advocate the reduction of protectionism where it is practised by industrialised countries against the exports of developing countries, a large-scale transfer of resources to developing countries, and various global systems for controlling energy and food distribution (and, thereby, its consumers).

The Commission argue:

"History has taught us that wars produce hunger, but we are less aware that mass poverty can lead to war or end in chaos. While hunger rules peace cannot prevail. He who wants to ban war must also ban mass poverty."

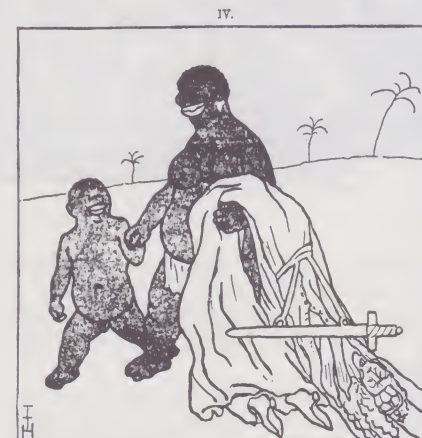
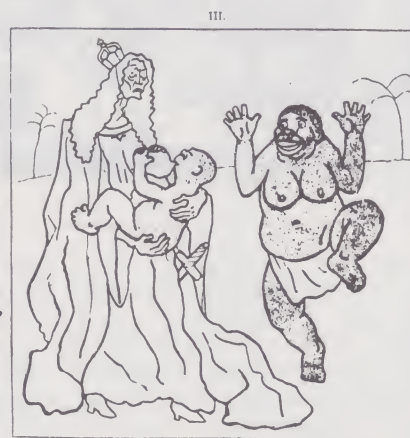
The theme is well-worn but nothing more than eyewash. Poor countries pose no threat to the developed world unless we make them strong.

Behind the moral cant of this liberal internationalism lie interests and concerns that have nothing to do with the survival of Western man, and precious little real concern for the plight of the Third World.

The long-term aims of these super capitalists and their political dupes is to integrate the world politically, financially and every way. Capitalism has no homeland, only the desire for profit. By ending trade protection and establishing control over international commodity distribution, the ruling class of this 'New World Order' are aiming to bring all nations and peoples under their control.

All that, however, is in the future. In the short-term the main concern of the international plutocracy is with propping up the financial system of irredeemable debt on which their own power and fortunes depend.

Third World countries owe massive debts to privately owned international banks. The burden of these debts and the interest payments which have to be made upon them



'Foreign aid': a 1904 view from the German satirical publication *Simplicissimus*.

are so great that many Third World countries are in danger of defaulting.

What groups like the ICIDI want is to commit the Governments (and thus the producers and taxpayers) of the developed countries to a massive increase in official development aid, thus restoring the credit-worthiness of the Third World, underwriting the profits of international banking, and maintaining the whole debt-based money system.

BIOLOGICAL PARASITES

The international plutocracy may be likened to a race of biological parasites. They only barter what has been created and produced by the genius of Western man. Destroy the position of Western man by levelling his prosperity to that appertaining in the rest of the world, and the world will sink with him. The parasites are not stupid; they must be aware of the risk but are willing to take it . . .

For reasons beyond the scope of this article, the parasites fear the survival of Western man more than his demise. They are

sitting on a powder-keg of suppressed ethnocentrism, and they are frightened that it will explode with the violent reassertion of Majority cultural and political independence, sweeping them and their system away.

The problem for the future of the White man is not the Third World, but the ICIDI and its like. Once free of the parasites, we can put down the 'White man's burden', leaving the Third World free to pursue its own destiny, and to solve – or fail to solve – its own population and other problems. The West, meanwhile, must aim for maximum self-sufficiency, pull up the drawbridge and man the watchtowers.

Some readers may object that the non-Communist world cannot afford to abandon the Third World to Soviet domination. Quite so, but that is only as long as Eastern Europe remains yoked to Communism. Our concept of the West includes Eastern European countries, and our desire to free the West from 'parasites' includes a desire to free Eastern Europe from its Communist bureaucracies. In that event world politics would be entirely transformed.

FORUM

Some reactions to the first issue . . .

IN order to promote the freest possible debate, contributors will be identified by numbers only.

- I have recently seen the first copy of your excellent magazine . . . Please could you supply me with 50 copies . . . ? (1)
- I have just received my first issue . . . and I would like to congratulate you on producing a very fine magazine. (2)
- I found your first issue . . . enjoyable, informative and stimulating. (3)
- Found first issue very interesting, an excellent intellectual magazine . . . (4)
- I would like to thank you for supplying me with the first issue . . . I think it is an excellent magazine giving all British Nationalists like myself important and interesting information to further our cause. (5)
- I was most impressed not only with the astute political comment rendered, but with the sheer variety included in the publication. I was particularly pleased with the Space article. (6)
- Congratulations on producing a very fine magazine. (7)
- Issue No. 1 . . . must be congratulated for a wide range of subject matter being informative and educational, although for my personal taste a little lacking in punch. Overall it is a wonderful production . . . (8)
- I quite enjoyed the first issue . . . though perhaps not over breakfast . . . Although I see the need to encourage people by giving them a goal to which they can aspire. I am unconvinced that scientists can solve our problems for us. (9)
- The piece on early British socialists was especially good. On the train . . . I lent it to a raving Anarchist who I decided to bait and his confusion was hilarious. He was also fascinated by the Sluyterman artwork. (10)
- Please send me three additional copies of your excellent paper. (11, Sweden)
- Heartiest congratulations on your new journal. I was delighted by the entire content . . . You will not think it, I hope, invidious, if, out of all the excellence, I tell you that I am especially overjoyed to read J. T. Bannerman's article. (12, USA)
- I was very impressed by your magazine and was glad to see your emphasis on the patriotic origins of early Socialism in this country. In Australia it was the Labour

Party which campaigned for a White Australia Policy. In fact a slogan used was 'Vote for Labour and the White Australia Policy: not Toryism and Reaction'.

I wonder whether you have read *The Alien Invasion* by Bernard Gainer, published by Heinemann Educational Books, about the campaign for the Aliens Act. Dockers were the most ardent supporters of the Act and by 1891 no fewer than 43 Trade Unions and Trades Councils had passed resolutions in support. In 1893 Keir Hardie denounced: "the Jew[s], the poor degraded workers of the Continent, who come here to fill the vacuum left by our own" emigrants, "the best part of our working classes." In 1889 he testified to the Immigration Committee that Scottish workers wanted the total exclusion of foreigners as a "protection to wages." Ironically he voted against the Bill when it finally came up in 1905 and he was an MP.

Your article on the early English was interesting. I am very doubtful about the claim that the English are predominantly Celtic. This really came in with the anti-German propaganda during WWI when everything was done to destroy our Germanic links. It also coincided with a flood of Celtic academics in the history world. (13)

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